



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The study is thoroughly and consistently objective. In fact, I fear it is too much so to hold a reader who has not either a definite need of the data or a kinship interest in the people presented. In one way, however, Dr. Williams puts herself into every few pages by suggesting higher phases of culture than her sources seem to allow. The pages of the book are sprinkled with the words "probably," "doubtless," and "perhaps." I failed to analyze the reason for these words, unless it was an unconscious zeal for, "probably" a pride in, the Scandinavian people themselves. I criticize the too frequent use of these *guess* words, because they will waylay the judgment of even the careful reader; he cannot always be sure whether certain statements of the book present real conditions as revealed by the sources, or reasonably justified conclusions of the author, or desirable conditions with which she quite unconsciously wishes to impress her readers.

This study will be of great value to students of peoples in America. The individualistic old-line American will see certain of his own traits and characteristics in the individualistic old Teuton of Scandinavia.

The quotations from the sagas placed at the opening of each chapter are not the least interesting part of the book.

ALBERT ERNEST JENKS

UNIVERSITY OF MINNESOTA

Klasserna och Samhället. By PONTUS FAHLBECK. Stockholm: P. A. Norstedt & Soners Forlag, 1920. Pp. viii+413. Kr. 18.

The author of this book has been a teacher of political science and statistics at Lund University in Sweden. He is known as the editor of *Statsvetenskaplig Tidsskrift* and as the author of several books on sociological subjects. In 1892 Fahlbeck published a book on *Stand och Klasser*, and judging from the list of his published writings his chief interest during the last thirty years has been along the line which furnishes the subject-matter of "*Classes and Society*." The work of this seventy-year-old author therefore presumably represents the results of ample investigation and mature thought and should be of some value to other students of society.

The present volume is the first of a series of three which the author intends to publish on the subject of "*Classes and Society*." In this volume the author attempts to trace the origin of classes in primitive society and the development of class systems up through the historical age of antiquity. As the author says in his Introduction, the presentation is less historical than *typological*, and the main topic is the etiology

and morphology of classes. He accepts the results of historical and ethnological research and is concerned chiefly with the sociological interpretation of these data.

Various theories of the origin of classes which have been put forth are weighed and found wanting. The writer agrees with Durkheim that the social division of labor should be regarded as the most important "driving force" of culture and of social differentiation:

But it is so, not merely as a technical specialization and monopolization, and still less as a purposeful division of economic production. Rather it is such as the result of an unequal evaluation of objects and the consequent grouping of the persons who occupy themselves with these objects. . . . This evaluation receives one of its strongest expressions in the class system. For it is this . . . which is the *raison d'être* of the social division of labor and the hierarchy of higher and lower classes based thereon.

This psychological factor of evaluation is emphasized throughout the whole treatment of "Classes and Society." The function of early religions in originating and fixing social values and in maintaining class distinctions is traced with some care. Subjection through war or unequal distribution of wealth would have failed to maintain class distinctions were it not for the creation of higher sanctions such as those of religion.

While in its individual aspect classes appear merely as unequal stations in life, in its broader social aspect "class systems are simply human organizations of cultural enterprise." Despite many apparent differences the class system of every society in the same cultural stage is held to be essentially the same. On the other hand it is not held that culture progresses indefinitely with the rising degree of class differentiation. The apex of the rising trend of class distinctions has been reached in the feudal and caste systems, while modern culture societies have tended toward a gradual weakening of sharp class distinctions.

The full treatment of classes in modern society is deferred to a later volume. But although this volume aims to treat specifically only the class systems of primitive and ancient societies it is written with a constant reference to modern conditions and current movements which makes it a book of present interest. One senses through its pages the reality of the problem of classes in Europe and elsewhere in the world of today.

What the relative value of this contribution to sociological literature may be I shall leave to more competent critics to decide.

OSCAR B. YTREHUS